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Reading Room

GREAT OVERSEER!

By my own work before the night,
Great Overseer, I make my prayer.

If there be any good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought,
I know, through thee, the blame is mine.

One stone the more swings to her place
In that dread temple of thy worth.
It is enough that through thy grace
I saw naught common on the earth.

—Kipling.

THE PACIFIC

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(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor

Special Departmental Contributors.

J. W. Buckham—Current Thought and Literature. A. W. Palmer—Social Service. G. W. Hinman—Missions. A. B. Patten—Young Peoples' Work. J. B. Orr—The Sunday School.

"THEY HAVE TAKEN AWAY THE LORD."

The words, "They have taken away the Lord," have come down to us through nearly nineteen hundred years. They were spoken by Mary Magdalene when she had seen the empty tomb of Jesus of Nazareth. He who had shown himself as worthy of all homage, whom Peter had declared to be "the Christ, the Son of the Living God," and whom Mary along with others had taken as her Lord and Master, had been taken from them and had been crucified at Golgotha. His body had been laid temporarily in a new tomb belonging to Joseph of Arimathea. Some women, going early on the first day morning to the tomb with spices for the anointing of the body, found the stone rolled away from the entrance and the tomb empty. Filled with amazement and sorrow, Mary Magdalene ran then to Peter and other of the disciples with the words: "They have taken away the Lord out of the tomb and we know not where they have laid him."

But the scripture story tells us soon that they had **not** taken away the Lord; that he manifested himself to Mary a little later as she wept by the tomb; and that by other manifestations on that and following days, he impressed himself on the disciples indubitably as a Risen and Ever-Living Redeemer.

Strong in this faith, they took as their marching orders on that day when he was finally parted from them the words. "Go ye and disciple all nations, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always."

During the centuries that have passed since that day Christ's kingdom has been taking possession of the earth.

But now in these opening years of the 20th century we hear again the words, "They have taken away the Lord."

We do not believe it. He has not been taken away, nor will he be taken away. We believe that out of all the study and criticism there will come eventually to every soul a more accurate conception of what Christ actually is to humanity, and that he will be everywhere exalted, for the good of man and for the glory of God.

> "Ah, no, thou life of the heart,
> Never shalt thou depart!
> Not till the leaven of God
> Shall lighten each human clod;
> Not till the world shall climb
> To thy height serene, sublime,
> Shall the Christ who enters our door
> Pass to return no more."

In "The Religion of a Mature Mind," Professor George Albert Coe asks, "What is the worst that doubt can do?"

He proceeds then to consider the worst: "What if we should be fully convinced that the church fathers, the theologians of all ages, and the unnumbered multitude of Christian disciples who have followed the central tradition have been mistaken in their theory about the Christ? Suppose that Jesus was nothing more than a Hebrew prophet of the highest type, who mistakenly applied to himself the highest hopes of his people, and was crucified therefor. Suppose that the stories of his miracles and of his resurrection are mere accretions which the uncritical love and enthusiasm of his followers have added to the true history of his life. Complete the case by believing that his character and his teachings have not the moral perfection attributed to them by their defenders. Grant that these ideal qualities have been reflected backward upon the name of Jesus from the gradually developing moral consciousness of the Christian world. In a word, suppose that for us the historical Christ were to pass away, leaving only the ideal Christ to cling to.

"The ideal Christ! the moral implications of this term show how impossible it is to escape what goes under the name of Christ, whether it be God incarnate in the flesh or just a dream of our higher nature. However that name has come to have power over men, we are under obligation to seek to reproduce in ourselves whatever it expresses. Ideals are to be not only admired but also obeyed."

Professor Coe next states what is a fact of first importance that the Christ-figure has become the moral ideal of the western world. If, however, the world is mistaken, if Confucius or Buddha or your own father or mother or anybody else presents a worthier view for living, then follow that. But, "whoever finds the Christ-ideal a supreme one has firm standing-ground on the positive side, whatever be his state of mind with respect to all else. Granting nothing but the fact of his own approval of the Christ whether the Christ be merely ideal or also historical, he faces the immediate duty of becoming a worker for the Christian ideal."

There is something in every man which impels him toward the highest. Augustine was right when he said to the Infinite Father: "Thou hast made us for thyself and our hearts are restless till they rest in thee."

> "O Bearer of the key
> That shuts and opens with a sound so sweet
> Its turning in the wards is melody,—
> All things we move among are incomplete
> And vain until we fashion them in Thee!"

Tennyson, in Guinevere, makes the wretched queen cry out when the king had given her his farewell, and in his wonderful forgiveness there had come a realization of the grandeur of his character—

"Ah my God
What might I not have made of thy fair world
Had I but loved thy highest creature here,
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen.
We needs must love the highest when we see it."

But however satisfying an ideal Christ might be to some, it would be difficult to persuade people in general that, if there was nothing more, the Lord had not been taken away.

Nevertheless, commenting on what Troeltsch says on this matter of historicity Prof. D. C. Macintosh, assistant professor of systematic theology in Yale Divinity School, expresses the judgment that "while belief in the historicity of Jesus may be psychologically indispensable, temporarily at least, to the steadfast evangelical faith of many individuals, it cannot be shown to be logically indispensable to the retaining of the essence of Christian evangelicalism." While agreeing with much which Troeltsch says in this connection Professor Macintosh says: "We should be very far from agreeing, however, that if, for good and sufficiently critical reasons, the historicity of Jesus had to be given up, the death-knell of Christian religious faith would be sounded."

Professor Macintosh concludes, after a very scholarly and devout study of "What is the Christian Religion?" that the new Christianity will retain the **essence** of Christian orthodox theology as well as of Christian supernaturalism and Christian evangelicalism. He says: "One of its marks will be that, without insisting that belief in the historicity of Jesus is indispensable for Chrstian faith, it will nevertheless attain to a scientifically tested practical certainty with reference to the essential historicity of Jesus; and will thus be able to enjoy all the advantages that come from knowing that the religion proposed for our acceptance is the religion which Jesus lived, and the religion which has always found its highest individual revelation of God in the spiritual life of Jesus the Christ. It will not be a Christless Christianity."

It may be helpful if we note here what Professor Macintosh means by the "essence of Christian Evangelicalism": "Expressed briefly, this is the seeking of salvation—defined ultimately as Christlikeness of spiritual life—through a Christlike religious dependence upon and fellowship with a Christlike divine Being, 'the God and Father of our Lord Jesus Christ.' "

In stating what he regards as "the essence of Christian supernaturalism," Professor Macintosh remarks: "It is not logically essential to Christian faith that one should believe that human parthenogenesis, or the reanimation of dead bodies, or any such events as the miraculous multiplication of loaves and fishes, or the stopping of a storm, or the killing of a fig-tree with a word, ever happened. But it is logically essential to the Christian, for the verification of his faith, that he be able to point to empirical, and therefore historical, evidence of the operation within human experience of a supernatural and superhuman Power. We can be religious in the Christian sense without the former beliefs, but not without the latter."

But coming back now to that from which we have deviated:

That there is more than an ideal Christ, that there is a historical Christ—a Christ very much as he is set forth in the New Testament—is a safe and sane belief.

Criticism, in its accepted findings, has not gone much beyond what it was as John Stuart Mill, one of the ablest minds of any age, knew it when he wrote: "By rational criticism Christ is still left; a unique figure, not more unlike all his precursers than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed it was derived, from the higher source."

This means that the evidence shows that the disciples got their ideals from him, not he his ideals from them.

Perhaps all men eminent in theology and criticism might not agree with him. But this is the description Dr. Campbell of the City Temple, London, gives, in his most recent book, of Jesus as he emerges from the newer criticism:

"He believed in all that his contemporaries believed concerning the apocalyptic kingdom, the kingdom of God which was to come suddenly by a tremendous invasion from above. He believed in himself, not as an ordinary human being, but as the Man from heaven, the son of God, the superhuman instrument, long expected, long foretold, through whom mankind should be brought into right relations with God. He believed he possessed a consciousness of God such as no one else possessed, and that in virtue of that consciousness he could mediate God to the world as no one else could. He believed in his own preexistence, as a necessary corollary to this position he held that he had already enjoyed a dignity and glory with his Father in heaven, which he laid aside in order to come to earth. He believed that he had come to die a death of mysterious efficacy, and that this, and not his teaching, was of principal benefit to mankind. Moreover, he believed that in the new dispensation which would follow upon his death he would be the judge of the human race."

Dr. Campbell says that he does not believe he was a deluded visionary, and makes this confession: "A Jesus who is only one of ourselves, a man among men, guessing at the riddle of existence as we do, but knowing nothing certainly concerning either his own destiny or ours, might be a great teacher, but he is not all our poor human nature needs. We want a deliverer who is a master in other worlds than this, and knows it, a revealer who can speak as from the very heart of things and with the voice of God, but whose life is so intertwined with our own that

nothing can be true of him which is not potentially true of us."

This being, Campbell holds, is at once our source and our goal—that aspect of the eternal reality in which we are all comprehended, our gateway into God "He is the vine; we are the branches. But every branch is a potential vine. He is the tree; we are the fruit; but every fruit is a potential tree."

"And I believe," says Campbell, "that Jesus was all that the Christian Church throughout the ages has unceasingly declared him to be."

Still stands as the judgment of the Christian world the judgment of Napoleon, who on the island of St. Helena, making comparison of some of the great minds of the centuries, remarked: "I think I understand something of human nature; and, I tell you, all these were men, and I am a man. None else is like him. Jesus Christ was more than a man." And then, considering the hold which Jesus had on the hearts of men, Napoleon added: "Wonderful! In defiance of time and space the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. This it is which proves to me quite conclusively the divinity of Jesus Christ."

Every serious student of the person of Jesus today finds his heart responding to the remarks of Charles Lamb: "If Shakespeare was to come into this room we should all rise up to meet him; but if that person was to come into it we should all fall down and try to kiss the hem of his garment."

We do not know how Paul was led in writing of faith, hope, and love, to declare, "The greatest of these is love." But the world today agrees with Paul. Love is the greatest force in the universe. J. G. Holland says in a prelude to "Mistress of the Manse,"—

"In all the crowded universe,
There is but one stupendous word;
And huge and rough or trimmed and terse,
Its fragments build and undergird
The songs and stories we rehearse.

"All forms that human language tries,
All phrases of the books and schools,
And all the words of great and wise
Are weak attempts or clumsy tools,
To speak the word that speech defies.

That word ineffable to man,
Though spoken through a thousand years,
Or thundered in the fiery van
Of all the myriad-wheeling spheres,
Unvoiced remains where they began.

"There is no tree that rears its crest,
No fern or flower that cleaves the sod,
No bird that sings above its nest,
But tries to speak the name of God,
And dies when it has done its best.

. . . . . .

"And this great word, all words above,
Including, yet defying all—
Soft as the crooning of a dove,
And strong as the archangel's call,
Means only this—means only love!"

Paul wrote of love: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

In his little book, "My Four Anchors," Lyman Abbott places the name of Jesus Christ where Paul had put "love," and as we read the passage thus we see in it nothing incongruous:

"Jesus Christ suffered long and was kind; Jesus Christ envied not; Jesus Christ vaunted not himself; Jesus Christ was not puffed up; Jesus Christ did not behave himself improperly; Jesus Christ did not seek his own; Jesus Christ was not easily provoked; Jesus Christ thought no evil; Jesus Christ rejoiced not in iniquity, but rejoiced in the truth; Jesus Christ beareth all things, believeth all things, hopeth all things, endureth all things."

Let any one substitute there without incongruity, if he can, the name of any other person who has ever lived on the earth. It cannot be done. No other character can be linked with Paul's masterly word-picture of love.

The Man of Nazareth is exceptional; he is unique; he stands apart from other men in some such manner as to justify his own words, "Ye are from beneath. I am from above. . . . I am the light of the world."

"Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven!"

In his book, "The Call of the Christ," the Rev. Dr. Herbert L. Willett, of the University of Chicago, has a chapter on The Uniqueness of Christ in whch he shows that the word genius is no fit designation for those qualities which lift Jesus so incomparably above even the best attainments of men. "Goethe was a genius, but he did not hesitate to suck the juices out of every virtue or friendship, and cast the rind away as useless. The same egoism and self-delusion dwelt in the soul of Napoleon the Great. . . . Perhaps Tolstoi would represent religious genius at its best. Certainly there is much that is tender and fascinating in the life of this devoted apostle of literal Christianity. . . . And yet they who knew Tolstoi most intimately bear witness to the impractical and visionary character of his ideals, and to the difficulty of maintaining with him long a relation of personal intimacy."

In varied relations excuse has to be made for genius. But Jesus of Nazareth needs no excuse. Like Pilate, the world finds no fault in him. He is the Matchless Character.

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came
And comprehendeth love.

"Blow winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!"

Writing concerning this Matchless Character, Lyman Abbott says that he regards his resurrection as one of the best attested facts of ancient history; and yet he says: "I do not need to decide whether he was born of a virgin. I do not need to decide whether he rose from the dead. I do not need to decide whether he made water into wine or fed five thousand with two loaves and five little fishes. Take all that away, and still he stands the one transcendent figure toward whom the world has been steadily growing, and whom the world has not yet overtaken even in his teachings."

It ought to be plain that Jesus of Nazareth cannot be taken away. He rests both in humanity and in God, and in the upward march of mankind toward God is ever created anew. It is as Richard Watson Gilder has said in his poem "The Passing of Christ":

"For he—the only, the true,—
In each age in each waiting heart,
Leaps into life anew;
Though he pass, he shall not depart.

"Behold him now where he comes!
Not the Christ of our subtile creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken."

"Yet of all of women born
His is the scorn of scorn;
Before whose face do fly
Lies and the love of a lie;
Who from the temple of God
And the sacred place of laws
Drives forth with smiting rod
The herds of ravening maws.

" 'Tis he, as none other can,
Makes for the spirit of man;
And speaks in darkest night,
One word of awful light
That strikes through the dreadful pain
Of life, a reason sane—
That word divine which brought
The universe from naught."

Once when Jesus was here on earth he said: "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the doctrine whether it be of God."

We point therefore, ultimately, not to the ideal Christ, but to the historical Christ, to the Christ of Scripture, to the Eternal and Ever-living Christ. And he that seeketh, findeth.

Tennyson shows in the Holy Grail what follows obedience to the inner vision and to the call of duty:

"He that ever following her commands,
On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward and prevailed,
Shall find the toppling crags of duty, scaled,
Are close upon the shining table-lands
To which our God himself is moon and sun."

The world has never been without Christ, and it never will be without him. He was before Bethlehem and Calvary. And he is in the world today more powerfully and more helpfully than he was when his feet trod the hills and valleys of Palestine. "It is expedient for you that I go away."

"Thy face I cannot see,
Thy voice I do not hear;
No form appears to me,
Yet thou art near.

"I feel Thee all around
In love enfolding me;
O mystery profound,
I live in Thee!"

God in Christ is reconciling the world unto himself. We are seeing fulfilled the words, "And I if I be lifted up will draw all men unto me."

There are indications now that life in the spirit is to have a marvelous uplift soon. There seems to be another fulness of time, such as preceded the coming of Jesus of Nazareth. Notwithstanding all that he has been to the world there is truth in what one of our poets says—

"The world sits at the feet of Christ,
Unknowing, blind and unconsol'd:
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transmute its very dust to gold."

The Christian world will yet see in a thoroughly inspirational way that it is God within us that makes possible the upward march toward the infinite. And as men see God in Christ, and the Christ-life, as the Scriptures give it, a part of a great cosmic process, there will come such an incentive to religious zeal that life will be wonderfully transformed. "In Him and through Him and unto Him are all things."

"O Life that breathest in all sweet things
That bud and bloom upon the earth,
That fillest the sky with songs and wings,
That walkest the earth through human birth!

"O Life that lighteth in every man
A spark of thine own being's flame,
And wilt that spark to glory fan,—
Our listening souls would hear thy name.

"Thou art the Eternal Christ of God,
The Life unending, unbegun;
The Deity brightening through the clod,
The Presence of the Invisible One."

THE CLIMAX OF REDEEMING POWER.

The Rev. Dr. Campbell, pastor of the Congregational Church at Avalon, California, says in his book, "The Heart of the Gospel":

"The death of Christ is not only the central event in all history, it is also the mightiest force in the world's life. . . . Wherever it makes its tender appeal it destroys selfishness, awakens love, develops benevolence inspires the noblest sacrifice, and becomes a saving force in life. As the climax of vicarious sacrifice, it is the climax of redeeming power."

WHAT CONGREGATIONALISTS BELIEVE.

Arrangements are being made for an important meeting at an early date at which representative men will speak on "What Congregationalists, Generally, Believe." President Nash will speak on "The Modern Idea of God." Dr. Brooks on "The New Conception of the Bible." A. W. Palmer on "The Modern View of Christ." Dr. Aked has been asked to preside. The meeting will be held in San Francisco at an early date which can probably be announced next week.

Such a meeting will be of great value at this time.

Congregationalists are not heretics. But they hold to some of the modern scholarly views; and leading men among us believe that the time has come for the declaring of them in such a manner as to fix them in the public mind.

A FAR-REACHING PULPIT.

It is significant that Mr. Hearst has asked the Rev. Dr. Aked to write for his chain of daily papers throughout the country six articles on Modern Religious Views. He states that there is great interest in religion from this viewpoint —as something which promises to lay stronger hold of the world, and desires it set forth to his readers. The articles will reach a million or more readers, and will be seed for fruitage.

They who have listened to Dr. Aked's preaching in the First Congregational Church of San Francisco for three years now feel confident that no saving truth will suffer at his hands.

One of the members who holds much to the old interpretations remarked recently to the present writer that never had he heard more thoroughly evangelical preaching.

Among the things showing wide-spread interest in these matters was the publication by the Boston Transcript in full of the editorials in The Pacific on "The Immaculate Conception" and "The Miraculous Conception."

AN EFFICIENCY CAMPAIGN IN WASHINGTON.

During the first two weeks of March an Efficiency Campaign will be conducted in the Congregational churches of the State of Washington.

Teams of five speakers each have been arranged, and every church will be visited. The program will be somewhat as follows:

10:30 P M. Session of visiting team with Pastor and officers of Church in mutual review of local work.

2:00 P. M. Open conference and inspirational address on "Our Great Work as Congregationalists." Closing with Question Box.

6:00 P. M. Fellowship Supper. 7:30 P. M. Addresses. Subject, "The Call of the Hour—Evangelism, at Home and Abroad."

The campaign has been inaugurated by the board of directors of the conference, and suggestions have been made to the different pastors and churches so that each place will be prepared for its meetings by a well-advertised program.

THE METHODISTS AND THE FEDERATION PRINCIPLE.

The California Christian Advocate remarked last week: "It is a noteworthy fact that not a single Methodist voted to accept the resignation of Dr. Aked. Those who voted against him were largely from the Presbyterian churches served by the pastors who sent in their protest."

The Advocate goes on to state. "The vote for Dr. Aked is not to be taken as an endorsement of his theological views, as he stated himself that there were pastors who voted for him, who had frankly told him that they did not agree with him theologically The point at issue was simply that there could be no federation of churches if the individual beliefs of the members were to interfere with their membership.

Dr. Aked stated, I declare my loyalty to our Divine Lord and Savior, Jesus Christ. This is the only condition of membership in the Church Federation as stated in the preamble. To understand Dr. Aked it is only fair to state that in the sermon for which he has been so severely criticized he used these words: Nothing seems to me so certain as the fact that Jesus Christ triumphed over death and the grave, that He lives on still, ruling and reigning in His church and in the hearts of men."

The Advocate quotes further from Dr. Aked, and then expresses this judgment:

"The present attack on Dr. Aked by certain newspapers seems to a large number of people an attempt to defeat the moral influences of the city of San Francisco. There is no man in the city who is more fearless in his attack upon all kinds of sin and lawlessness, and there is no man more greatly feared by the workers of iniquity, and without doubt it has been their design to try to divide the moral forces of this city in this crucial year in the state of California and to discount the leadership of Dr. Aked."

In order that The Advocate may not be misunderstood as to the virgin birth, the editor makes the three following statements:

"First, we do not know any Methodist Episcopal minister in California who does not believe in the virgin birth.

"Second, we believe that it would have been far better for all persons concerned if Dr Aked had remained on the side of Mark and John, of Peter and Paul, in the sense that he had followed their example of silence.

"Third, it is our opinion that the whole subject, as a matter of controversy, would better be dropped. Let our Methodist Episcopal preachers unite with all the moral forces of the State in fighting for a dry State and for maintaining the Red-Light Abatement Law. Let them, also, continue to preach an ever-living Christ as a present Savior from sin."

BY-THE-WAY REMARKS.

Candid Observer.

In the course of the day's work I met a man in whose veins must run some tinctures from the blood of Antaeus. He is a busy man of the mercantile world and has to do with buying, selling, and the keeping of accounts, and he owns no land, planting neither seed nor vine. Yet he is a man of the soil, and I venture, from what he told me that in his wrestle for happiness against whatever odds there be, he long since would have been counted out, but for a certain love of nature and the open fields which he gratifies in a peculiar way. When the grand opera seasons opens next month many of this man's associates will seek a musical respite from the cares of business, and later they will go motoring on the highways of the state. But for him nothing like that. No special season is required to meet his pleasure. Every evening brings him to a delightsome hour. He is a man who grows flowers and fruit, operates a farm, manages a dairy and a poultry plant, all on paper, and in the imagination, looking forward to reality; and yet, after many years waiting not heart sick by hope deferred. He has forty periodicals come to his home. Of these thirty are farm and stock papers, for which he has paid long-time subscriptions, five years, ten years, and with some of them he has made a life-time arangement. He has not read the Georgics of Virgil, I made bold to ask him, and he knows naught of Antaeus, but he delights, as in a romance, to read of poisonous mixtures for pestiferous insects, and how to make liniments and salves for wounded beasts. The mixing of fertilizers, the rotation of crops, the feeding of pigs, the daily procession of farm duties which would be a funeral march for some natures, form a pageant splendid and beautiful for him. I can only imagine what his home people may think of all this farming and stock herding in the family parlor, but he speaks of his wife as "Mamma," and by that token I suspect she happily plays a shepherdess to his ploughman, and in that home "the play's the thing."

Now this man is like an underscored word. The same love of the soil, of the open country, of lakes and streams, of hills and dales, of growing things, of bird-song and flower-fragrance, is somewhere abiding in most people. Perhaps it is native to the race, and should one lose it altogether he would be out of tune with life. In scripture anthropology man appears in a garden, and in the perfect city where he arrives at last there remains running water and living trees. I am not wise to solve the mystery, but I do know that in the country I have seen the stars come down in friendly nearness to the earth, and I have seen a little flower in the wood, able to start my soul toward star-high aspirations, and I do therefore sympathize much with my farmer of the catalogues and papers because I perceive in him an impulse to share with Nature in her wonderful, productive energies.

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In wealth, in poverty, on Pacific Heights, and in the camp at Fifth and Howard, are experiences enough to show that man shall not live by bread alone; yet I am sitting now where I can look over a great crowd of men some hundreds of whom would at this time regard plenty of bread as life enough. It is not in single events and issues we may judge or justify. We know life only in the by and large of its great principles. Not by bread alone shall men live, nor without bread either, but they shall live by truth. It is not in any plan of truth to eliminate labor and its rewards. If any have not labor, and have no bread, and if any have not the things of life which are not bread, things good for the mind and soul, they are victims of some social disorder for which no truth and no purpose of Providence is responsible. What do men live by? To change this question, making it a declaration, we have the title of a fine new book, it has only been a book since the first of February, in which Dr. Richard C. Cabot of Harvard University proceeds to tell what men live by. Already the early reviewer is pressing the doctor for a program, frogetting that ideals generally have to live a long time while programs slowly formulate. However it cannot be allowed that the author of this book comes limping with his idea. He is indeed as sure-footed as a sailor, as with courage for all weather he announces the physician's belief that four things contribute to the life of man, and within the four he finds all his needs of body and soul for time and eternity. These things are Work and Play Love and Worship. These, in right proportion, running together, as he says, like the colors in the rainbow, constitute the balanced life. There may be distorted views of what work is, of what is play, wrong notions of love, superstitious ideas of worship; but these errors prove nothing against the principle. To get away from such distortions is progress. In Dr. Cabot's book it appears to be his care to look level on the subjects treated, and to show clearly what they are that he regards in their aggregate as sufficient answer to the needs of man. To gain this end there are lucid chapters on each of these, on Work, Play, Love and Worship, and in these appear four surfaces of the cube of character, and for the cube to hold its true dimensions and therefore remain its own true self, these surfaces must be of equal measure. I have not forgotten that two surfaces remain, and that they must be fitted to the rest in completing the life of man. One is that always hidden surface covering the foundation upon which the whole must rest. It is the secret understanding between the Soul and its Maker, which no science can classify, no formal worship can express. And the other is an upper surface, measuring to the rest, yet above the level of material vision. It belongs to life, too, for without it Work and Play, Love, and even Worship, would have only a temporary meaning. It is the outlook upon immortality, the surface of life turned to the morning.

Mine was an advance copy but I think now the book must be in the stores, and, though recommending books is a venturesome thing, it were an unkindness not to mention this one.

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I know Jack London somewhat, and I reflect nothing upon his genius, infer nothing against his honesty, by saying that to many of his stories, the addition of an adjective more would break the back of their verisimilitude. But there is no such feeling in reference to "John Barleycorn," which is a book of tense suppression, rather than one of easy redundance. If reluctant Time ever places a London book among the classics (that is of books so far made) it will probably be Barleycorn with a location near the "Confessions of De-Quincy." If two books gain such honor the other will be "The Call of The Wild," but even that excellent work need not pack its grip for Classicdom in a long while to come. It takes only a little while to make a best seller but many calenders must be worn out in determining a classic.

Some reviewers, like as many prosecuting officers, care more to convict the defendant than to discover the truth, and under their scrutiny the best of books may show some

flaws, as in John Barleycorn too frequent use of a word or phrasing, and in the supposed unfortunate leaving of the autobiographer unreformed. Both happen to be fortunate errors, as too much polish would have concealed the strength of fiber, the raw sincerity which is the story's power, and another ending would have been illogical as to structure and untrue as to fact, as well as a very distinct loss in the moral import of the whole. For "John Barleycorn" as I take it, points no way to easy reform. To me it marks the beaten side of a genius in a fool's experiment. John Barleycorn stands like death with drawn bow, and arrow at the string, and like death he loves a shining mark.

It becomes a man of my craft to bottle his emotions, but for me the cork slipped once when I saw, in John Barleycorn at the movies, the little boy drinking, drinking, drinking, in fear of a stab in the heart. It were indeed easy to write long and long upon the suggestiveness of that scene, but it is about there that everything of consequences ends in John Barleycorn as a moving picture subject. All the rest is very common-place, with a little story in it that neither helps nor hinders. There is but one conclusion: The scenes and incidents described in John Barleycorn are only incidentals. The power of the book is not in the scenes, nor is it in anything newly announced therein. But it is a book of insight and interpretation. To say that saloons are bad because they make drinking easy, is but to repeat an echo from every temperance platform. To announce a platitude is not enough for the making of a great book. The book is a confession, wherein no priestly function is involved, but to which the world may listen, while a man of genius calls his conscience and his reason for high argument about John Barleycorn. This is all matter too elusive for the movies, where anger is expressed merely with a clenched fist and emotion by a finger on the heart.

A MUCH MALIGNED SERMON.

John Wright Buckham.

Now that Dr. Aked's sermon of February first is before us in pamphlet form (extracts from which were published in The Pacific of Feb. 18th) it is possible to form a clear judgment of it, both as a sermon and as a statement of Christian doctrine. In both respects it seems to the writer not only a very forceful but a very noble and convincing sermon. It bears the marks not only of a strong sincere and reverent mind, but of careful thought and well-weighed statement.

As a expression of faith in Jesus Christ—His reality, His redeeming power, His divinty,, "orthodox" is altogether too poor and weak a word for it. Its devotion to Him is ardent, persuasive, victorious. To cry heresy upon one who declares: "bring me any word of any New Testament writer," with its largest fullest, loftiest worship of our Lord; I accept it, make it my own, glory in it," is to pass the bounds of right and of reason.

Moreover the sermon is one not of denials, but of affirmations. There are no denials in it. It does not deny the Virgin Birth, but only challenges the right of anyone to exclude from the rank of Christians those who do not accept this clearly unessential non-Pauline, non-Johannine article of faith.

It is worthy of note, in passing, that in the article on the Virgin Birth, in the Apostles' Creed, the emphasis seems to have been, not so much on the supernatural as upon the human nature of Jesus. As a refutation of Docetism the article threw emphasis upon the reality of Christ's human birth as against Marcion, for instance, who taught that Christ came from heaven a full-grown man. Dr. McGiffert, in commenting upon the article, says:

"And so, anyone who believes that Christ was really born and that his life was not a mere phantom, even though he did not believe that Christ was born of a Virgin was in accord with the spirit of the article though not with its form." This matter of the use of historic creeds is one that needs careful consideration.

The sermon does not deny miracles. On the contrary Dr. Aked affirms: "The picture of Jesus as a miracle-worker I take to be a true picture. From a transcendent personality transcendent results were bound to flow." It does not deny the resurrection, but rather throws the emphasis where it belongs,—upon the deathless personality of Christ.

It does not deny atonement; rather is there a strong insistence upon the central New Testament teaching of atonement—reconciliation.

On the whole the sermon is not only without the slightest trace of bitterness or negation; it is positive constructive, reverent. Indeed it would be difficult to find a clearer, stronger and more attractive statement of the conservatively liberal view of Christ, such as myriads of enquiring minds need to help them to adjust the interpretation of Christian faith to modern thought.

Not that the writer agrees with Dr. Aked in every particular. To him the doctrine of the Trinity is an interpretation of the three-fold nature of personality itself—self-existent, self-expressive, self-conscious—rather than merely a three-fold external operation. Nor is it inconceivable to him that the love of even the Perfect Person may deepen through self-sacrifice. But these are questions for technical, not for sermonic theology, a realm too, in which Dr. Aked is thoroughly at home.

It is indeed serious if the conservatives cannot take a reverent, constructive inspiring utterance like this—or rather the man who spoke it, as a fellow-worker to be honored and loved for the splendid service he is rendering to our common cause. They are not asked to accept these views—Doctor Aked does not ask it—but to grant that freedom of utterance and mutual recognition which Christians owe to each other as disciples of a common Lord. If we cannot have this how can we hope for Christian union, or even for that comity and co-operation which will enable us to present a solid front to opposing forces? It is a cause for congratulation and encouragement that the San Francisco Federation of Churches refused to accept Dr. Aked's resignation of the presidency. Ought there not to be also a complete restoration of confidence in him as a richly endowed messenger and interpreter of the gospel, and also, an enlarged tolerance toward every honest and devout utterance within our common faith.

"The Century" announces for March an article on "What Women Have Done with the Vote." Among the valuable articles in the February number was one on "The Boy Who Goes Wrong." Another was on "The Racial Consequences of Immigration." The high standard of the stories in "The Century," its beautiful art presentations, and contributions on such subjects as are herein named, keep it in the very front rank of publications.

THE PREVIOUS QUESTION.

E. E. P. Abbott.

A few weeks since I was in San Francisco for a Sunday and found myself for the first time a worshiper in a Jewish synagogue. Everything helped to make it for me a memorable service. There was the stately edifice, which was a sermon in itself. Over the pulpit was the Hebrew inscription, "Emmanuel"; and no Christian temple resounded that day with more exalted hymns to the Saviour. Notwithstanding the rain without there was a large congregation; and, best of all, there was an inspiring sermon. My imperfect hearing apparatus gave me just enough of the thought of the preacher to make me wish for more. The text was, "In that day ye shall ask me no questions"; and we were led up from our childish babble to perfect trust! we came to understand better Browning's noblest words:

"I say, the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

I could but recall Matthew Arnold's apostrophe to Shakespeare:

"Others abide our questions, Thou art free.
We ask and ask. Thou smilest and art still,
Out-topping knowledge."

I went away with just the stimulus I needed; and though I heard so little, the sermon was what every sermon ought to be to us all, a symbol of something more than words can convey, what the hearer has to carry forward in his own mind.

Passing out into the street I fell in with a fellow-worshiper, and naturally expressed to him my appreciation. I was startled by his very decided reply: "If Robert Ingersoll were alive and living in San Francisco he could not do the damage this man is working." "Why," he added, "two Sundays ago he declared there was one word he would write over the whole book of Genesis—myth." Evidently the two men were seeing truth from different angles. The one was ready to misinterpret every sentence of the preacher whom he said he had listened to for over a year; the other was in danger perhaps, of stating forcibly what in a popular audience needed explanation. I have not a doubt but Dr. Aked would agree with Dr. Horton's address on "Myths," which is enlightening and re-assuring. When Dr. Aked published his "The Courage of the Coward," he acknowledged "it was born of a mood." He had passed through a severe illness, had looked death in the face and had been near to God. It is not strange that every sermon in that book was a call to faith and a rallying cry to courage. Now the mood is seemingly one more critical but with a constructive purpose in it all. I was reminded of this as I passed by the old familiar corner on Post Street and missed the historic church that had stood for years notwithstanding fire and earthquake. The fitting word had been spoken and those old walls had been razed; but a new and more beautiful structure was already rising on that consecrated ground.

Still more recently San Francisco has been as much waked up over the old doctrine of the Virgin birth as was the city (I do not know that it was ever called by name) made famous for its old St. John's church in a recently much preached novel. Is it not a pity that such ado should be made over a harmless doctrine that can from the very nature of the case be neither proved or disproved. "Without the Virgin birth Christianity would fall to pieces" said John Haddon, when first confronted by a foolish, superficial woman. But surely our religion is not to be hazarded by the final decision of this question. Paul and John and James would read exactly the same whether the doctrine go up or down. Still there are some of us who would like to keep the idyls of our infancy with all the purity that enfolded them. When Christmas comes round we should greatly miss some of those beautiful touches in the early parts of Maththew's and Luke's gospels. They are in such contrast in tone to much we read about them just now. There is a refinement and a reverence which we do not find in the critics.

And this brings us to the previous question. One who is well able to testify, puts it mildly: "Among those who reject the Virgin birth of the Lord few will be found who take in other respects an adequate view of the person and work of the Saviour." It is not strange that Dr. Gordon, (for whom I have a profound respect) when arguing against miracles, should admit that this tradition is to him "unwelcome." It tends too much to "outrage human nature." Horace Bushnell, on the other hand, believing in "the word incarnate," "feels himself kindled with Mary, in her song of triumph and accepts the whole history as one transcendently sublime and beautiful." It is singular that just now when the best philosophy has made a shift, is putting its emphasis upon the spiritual, and life that is life indeed, is insisting that there must be a birth from above,—I say it is singular that so much of the Christian pulpit is still in the trammels of the agnostcism and naturalism of forty years ago. "The twice born men" of the Salvation army read like solid facts; is it impossible to believe in theophany or that Mary, the mother of our Lord, was indeed overshadowed by the divine, and that a new life—not of birds or beasts—entered into and still energises the world."

I do not understand that Congregationalism would turn a man out of the synagogue even if he did not proclaim this from his high pulpit. We make more, or we should, of the cross than the cradle; only, we are careful that we do not get on to the downward grade and deny that Jesus had a natural father just to take the next step, and abjure all miracles; then logically explain away the resurrection as the apostles preached it, and find ourselves at last on the lowest plain of materialism with no gospel of redemption to proclaim or anything more stable to advertise than picture films.

There was a baby born in Bethlehem,
I know they say
This and that is in doubt, and for the rest,
That learned men, who should know best,
Explain how myths crept in and followers' tales
confused the truth—
I know: but anyway
There was a babe born in Bethlehem,
Who lived and grew and loved and healed and
taught,
And died, but now to me
When Christmas comes I see Him still arise
The gentle, the compassionate, the wise,
Wiping earth's tears away, stilling her strife,
Calling "My path is peace my way is life."

MISSIONARY EDUCATION AND THE KINGDOM.

Geo. W. Hinman.

Any profitable discussion of Missionary Education requires that the purpose of such education should be clearly recognized. A large part of its value lies in the removal of those narrow racial prejudices which hinder the coming of God's Kingdom.

As long as Christians believe that Chinese and Japanese are incapable of assimilation with white Americans, as long as governors in our Southern states declare that white men can never allow to the Negro anything but a servile place in this country, and legislatures pass laws making it a crime for white men to teach Negroes, as long as men reiterate, "Oh, East is East and West is West, and never the twain shall meet," we need not look for the immediate coming of the kingdom of God upon the earth. If anything is clear in the teaching of Christ concerning the coming kingdom, it is that it is a universal kingdom, an inclusive kingdom, a unified kingdom. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." Matt. 24: 14. "Go ye therefore and make disciples of all nations," in Matt. 28: 19, and the corresponding statements of Christ's last commands in Mark 16:15 and Luke 24:47, are plainly necessary prerequisites of the coming or rather the establishment of the kingdom in the earth, and it should be carefully noted that these commands did not carry to their hearers so much a geographical as a racial signification. "The nations" who are referred to so many times are not thought of as the inhabitants of wide-spread continents, but as distinguished from the Jews by **race** instead of **location.** Thayer defines the Greek word used as "foreign nations not worshiping the true God, pagans, Gentiles, in plain contradistinction to the Jews." Apparently the meaning of Christ's last great command was that the Gospel must be preached to the Gentiles, of course proceeding from one country to another throughout the world, but with the emphasis on the proclamation beyond **race** limits rather than beyond the limits of any country. Hence geographical classifications of missionary work are not in the spirit of the missionary commands, and our plans for the establishment of the kingdom must be made on the basis of a gospel proclaimed to alien races without regard to the country of residence. This is the hardest obstacle to be overcome in missionary work, not distance, but racial differences. Preaching the gospel to the Gentiles, with all its racial implications of brotherhood, is still a stumbling block to the Judaistic type of Christian to-day.

Hence missionary education, by which I mean nothing less than getting acquainted with our Gentile brethren and sisters, is very properly considered in connection with thoughts of the kingdom. Missionary education is usually understood as a process of becoming acquainted with the facts of missionary enterprise at home and abroad, so that one may recognize the progress of the kingdom throughout the earth. But Jesus said, "the kingdom of God cometh not with observation," and as a matter of fact the spread of Christianity in China and Japan and the heart of Africa does not really hasten the triumph of the kingdom of brotherly love if Christians in America still hate and despise the "Chink' and the "Jap" and the "nigger.' You may read with glowing heart of the great ingatherings of Christians in Uganda, but still be unwilling to extend Christian courtesy to a black man. Luke tells us. "The apostles and brethren that were of Judea heard that the Gentiles also had received the word of God, but that they who were of the circumcision contended with Peter, saying, "Thou wentest into men uncircumised and didst **eat with them.**' " This is still the sticking point in that missionary education which is necessary to the establishment of a universal kingdom. We are glad to know that the Gentiles have accepted Christianity, but we cannot wholly **believe in them,** nor endure to have them sit at our table.

Missionary education is not a recent development in the life of our churches. Paul began a great Missionary Education Movement which you may read about particularly in the first chapters of Ephesians, with references to it all through his writings. He made it his prayer that the Christians of his day might be educated to the point where they could grasp the universality of the Gospel. (See Eph. 3:14-19.) He calls this newly revealed and unappreciated fact "the mystery of Christ," and holds himself most privileged in two particulars, first that he was called to preach to **aliens,** regarded by the Jews as "incapable of assimilation" in their religious system, and second, that he was permitted to **demonstrate** to the **world** that the message of Christ broke down every racial barrier to brotherhood.

So Missionary education is in the end an acquaintance with certain **men** for whom missionary work needs to be done, not merely with facts about them,—a knowledge of the thoughts and emotions and response to the spirit of love which rise in the heart of a man of alien race when approached with the Christian message. One trouble with current missionary interest is that people are more interested in China and Africa and India than they are in the Chinaman or the racial pecu-Hindu, and that they are more interested in the racial peculiarities of these men than they are in their common human-sympathies. Missionary education, if it is to aid in bringing in the kingdom of brotherhood,, must introduce us to alien races of different religion and different habits of thought, and show that through their different thought and different social customs runs a common vein of humanity, capable of responding with us to the same ideals of the Gospel. I am emphasizing this ultimate goal of missionary education somewhat bluntly and without introduction, because of two things. A great deal of our missionary education at the present time does not get beyond arousing a mild interest in the strange appearance and customs of these "Gentiles," so alien from all our external as well as our heart life. And further there is beginning to be produced and offered for the purposes of missionary education a literature that really shows us alien races from the inside, and enables him who is willing, partly at least to put himself in the place of the Negro of Central Afrrica, or the awakening inhabitants of Oriental lands. Generally there has been no language to interpret to us **Jews** the heart life of the Gentiles. Books of travel have given only the superificial aspects of the life of alien races in distant lands. Even missionaries have declared it was impossible to ever understand the heathen mind. These heathen peoples were in their spiritual relation to the Christian world, like

> "An infant crying in the night,
> An infant crying for the light,
> That knows no language but a cry."

Their spiritual life has lacked an interpreter, even when their pyhsical life has become fairly familiar to us. Though we may have become well acquainted with the appearance and habits of alien races in our own land or in distant lands, education is but just begun.

A most striking example of recent books for missionary education which do interest the life of an alien people, is "Thinking Black," by Dan Crawford, twenty-two years continuously among the wild tribes of the heart of Africa. A considerable list of books could now be compiled which enable the seeker for missionary education to get behind the surface of an alien people's life. "Souls of Black Folk" by Du Bois; "Up from Salvery," by Booker Washington; "My Friend, the Indian," by an Indian superintendent whose name I have forgotten; Sidney Gulick's sympathetic study of the Japanese; G. Campbell Brown's "Stories of Chinese Life"; "Political and Intellectual Currents in the Far East," by our new minister to China; Mozoomdar's "Oriental Christ," are a few suggestions toward an intimate acquaintance with the actual men and women of the alien races, whose distance in miles from our homes is of very slight consequence compared with their distance from our hearts.

Real missionary education of this sort, the education which comes from direct contact with men of other races, in the midst of missionary conditions, accomplishes some strange modifications of preconceived notions. Missionaries of the Baptist church in China come to the point where they are willing to receive members by transfer from other churches without baptism and gladly join with other denominations in union work of various kinds, but they

hardly dare speak of these things at home, lest they be hissed from the platform as was that Baptist missionary at a convention in the South last summer. Presbyterian women missionaries among American Indians have performed all the functions of ordained ministers, though this fact is not officially reported to the Presbyteries.

Churches in the Southern States send missionaries to Africa who preach and practice the doctrine of brotherhood. As you might expect, they go to the homes of their Negro converts and eat with them. But like Peter, when they return they separate themselves and do not hold fellowship with Negro Christians in America, fearing "them that are of the circumcision," that is, those persons who are infected with race prejudice.

We have undertaken the discussion of missionary education from the end instead of the beginning, which is perhaps a little unpractical. Still to have the end in mind from the beginning is not a bad plan, helping us to avoid superficial results and meaningless side issues in missionary education. If we are not prepared for the consequences, to make the whole world akin, to break down all spiritual barriers between races, to see our own children giving themselves to missionary service, nay, even taking Paul's attitude that it is an especial grace to be permitted to preach the gospel to a despised people, then it is hardly worth while to begin a course of Missionary education.

One of the most necessary things in any education is a broadening of mental horizons. Missionary education must begin by convicing people that the actual territory occupied by the Christian church is far larger than they had imagined, that Christianity exists not as an exotic but as a domesticated plant in almost every country on the globe. Too many people of Occidental lands agree with the Orientals who say that Christianity is only a Western religion. There are several mission study text books which seek to give the impression of a world needing and waiting for Christianity, a world religion. One of these is the little book by W. E. Doughty, "The Call of the World," also John R. Mott's "Decisive Hour of Christian Missions." Other study books trace the history of Christian missions in Europe, among our own ancestors, to emphasize that present Christian civilization has come through missions. This enlarges the mental horizon in time as well as in space.

Missionary education for these two immediate ends should be carried on in every Sunday school and should be a part of every pastor's program for his pulpit work. Children and adults in church and Sunday school should form the conception of a Christian civilization which has slowly evolved out of a primitive heathenism in Europe and America and is evolving in the same way right before their eyes in a dozen other countries.

This result is achieved not so much by a course of study in any missionary book as by a missionary background, a missionary atmosphere, which the pastor must largely create. He must give the impression of a Christianity that marches, not a Christianity that is stationary, a fixed characteristic of a particular locality.

One might suggest as the next step in missionary education the familiar acquaintance with missionaries and missionary biographies. If one cannot himself come into direct and sympathetic acquaintance with the men of alien race, it is a great help to approach that goal of missionary education through an intermediary, the missionary. The increase in our faith which comes from reading of the faith of Carey, Livingstone, John G. Paton and Cyrus Hamlin, proves missionary biography to be one of the most effective means of missionary education. The missionary himself who comes to speak in your church may have no gifts of persuasion, but the very fact that he has proved the possibility of brotherhood with an alien race, makes it easier for you to believe in it. Just as often as possible bring into the pulpit of your church a living witness for Christian brotherhood. The progress of the kingdom will be better realized by children in the Sunday school and adults in the church service if they are kept familiar with the lives of missionary pioneers. No minister should go through a year without reading the biography of some great missionary, some man who touched alien conditions or an alien people and proved them responsive to the Gospel of Christ. It is hardly necessary to mention specifically the many good missionary biographies available, books adapted for all ages, picturing missionaries of all the centuries, in all the countries of the world.

A course in missionary education should probably next take up the history and geography of the mission fields where our church work is being done, the effort being first to create a respect for the peoples and their history and civilization, rather then a merely curious interest in them. Every church properly equipped for the missionary education of its members must have maps of its mission fields in the United States and in foreign lands, and those maps marked with the mission stations where workers are representing the churches, and especially those mission stations in which a local interest has been developed. Some societies furnish such maps, but it is quite as well to secure ordinary commercial maps and mark with stickers of red or other colored paper the places which the members of the church ought to know about. Get a map of your own state and mark the location of the churches of your denomination with bright red stars. Hang up a map of the United States and mark the Indian missions with one color, the Negro schools and churches with another, and the Chinese and Japanese missions with other colors, until you have all the Missionary stations in America properly located Then make yourself an expert on the geography of Asia and Africa by locating all the foreign missionary work of your denomination.

This general familiarity with the history of peoples among whom our missionary societies are working and with the geography of mission fields, will give a perspective to our thoughts about missions and prevent that distortion which comes from an acquaintance only with a few curious customs of an alien people. Before familiarity with one strange habit of the Chinese breeds **contempt** for that people, let us seek to give that comprehensive view of Chinese civilization which cannot fail to win **profound respect.**

The number of aids to such comprehensive and sympathetic study of mission fields is fortunately very large and their use is increasing most encouragingly. The most popular mission study book that has been issued by that great interdenominational organization, the Missionary Education Movement, is The Uplift of China, by Dr. Arthur H. Smith. This book has now reached a sale of 115,000 in America, besides the editions in Great Britain, in Germany and Sweden. The best of these special standard text books concerning missions in all lands, published either by the general Missionary Education Movement or by the separate Boards or by the Council of Women for Home Missions, is quite too long to be enumerated here. Every pastor, Sunday school superintendent and president of a Woman's missionary society should secure the catalogue of the Missionary Education Movement from their office, 156 Fifth Avenue, New York, and should keep track of the new books issued by our denominational boards and the federation of missionary societies. Our missionary magazines keep one informed about these new books. Missionary programs outlined in these magazines often give valuable references to such literature. Selected missionary libraries of the most helpful books are offered, and should be secured for Sunday school or mission study class

A number of important home missionary pamphlets taking up various phases of the immigrant problem, have recently been issued.

A further step in missionary education is the detailed study of the life and customs of alien peoples in America and all over the world. This study should make the life of another race an understandable whole with which you can find points of contact, and not an unrelated mass of eccentricities. One of the worst foes of missionary education is the newspaper paragraph which seems to show that the Chinese and Japanese do everything just opposite to the way we do it, emphasizing trifles and making them appear as the basis of life. For this grade in missionary education a collection of objects from missionary lands should be made and exhibited in some room of the church building. There is scarcely a church but could secure for its social rooms a show-

case full of interesting missionary exhibits. The Missionary Education Movement supplies reproductions of such things for those who cannot secure them direct from the mission field. You can have for a small sum a model of an Indian village or a Zulu kraal, with little black Zulu dolls standing about the low door. Framed photographs of the church missionary or of mission scenes in which the church has a special interest should be hung in various parts of the church building. With such things you can help to make missionary conditions real to large numbers of people otherwise as incapable of imagining them as they are of conceiving the fourth dimension. The Missionary Exposition, which reached its highest perfection in "The World in Chicago" last May, can be adapted to the smallest Sunday school room in any church in the United States The idea of such an exposition is capable of endless variation, of unlimited expansion and contraction. As a matter of fact, large numbers of churches or communities in Great Britain and in the United States are carrying on local missionary expositions for several days at a time, with exhibits, demonstrations, motion pictures of missionary lands, missionary plays in costume, refreshments served in the styles of various countries, and are making such expositions a great success. This whole business of missionary expositions has been studied and systematized, and you can secure expert advice and assistance in the matter by writing to the Missionary Education Movement for their pamphlet on missionary exposition work.

In addition to the missionary material which may be collected into a permanent exhibit in any church, there is a practically unlimited supply of missionary lantern slides and photographs and a considerable number of motion picture films on missionary subjects which may be borrowed or rented from the mission boards of your denomination or from the Missionary Education Movement. These illustrate all phases of mission work both in America and elsewhere, and are generally accompanied with full explanatory notes. Good sterepoticon lanterns can now be purchased for such a small sum as to make it possible for every church to use the wealth of picture material now offered.

Some churches have a missionary literature table in the prayer-meeting room, and canvassers for church clubs of the missionary magazines. Any church might keep a reference file of pamphlets on all phases of missionary work with an index, so that a special subject could be looked up at a moment's notice.

A most valuable aid to missionary education of the children in the Sunday school is the "Five Missionary Minutes" just before the lesson every Sunday. Missionary material is now being introduced into the regular Sunday school lessons.

The last course in missionary education I will mention is the course in current history. Not merely in our missionary magazines which should be read very much more widely than they are, but in current periodical literature there is a vast deal of missionary information if you will read with a missionary viewpoint. Why not train up specially selected men and women, as many pastors have, who shall keep themselves informed on the latest developments in mission fields and be able to report on their specialties at stated times in the prayer meeting? Each church might develop a special student of the Negro question, the Oriental question, the immigrant question, the problem of the city, political and religious conditions in China, Japan, India, Turkey and Africa. Persons can train themselves to notice items of news about their particular field of study, just as a doctor or lawyer or teacher sifts out of the mass of news the things that belong to his profession.

A rounding up of the whole scheme of missionary education is the preparation to teach others given in summer conferences for the training of mission study class teachers, and in similar local conferences held in large centers during the year. Those who have known the significance of the gathering for mission study at Silver Bay, in the Adirondacks, and at Lake Geneva in the Middle West, will rejoice to know that the Missionary Education Movement has decided to hold the first Pacific Coast Mission Study Conference at Pacific Grove, California, next July, with missionary experts from the East to conduct ten days of special training classes in methods of missionary education and in various study text books. If the churches of the Pacific Coast will send their choicest young people to this conference, consecrated to leadership in missionary education, we may expect that they will come back prepared to be splendid aids to the pastors in organizing a thorough campaign of missionary education in every church.

Among the Churches.

Pacific Grove, Mayflower.—Four new members have been received by letter this month, among them Rev. and Mrs. R. B. Cherington, who are at present our neighbors at Carmel. Mr. Palmer and Mr. Cherington were classmates at the Pacific Theological Seminary.

Porterville.—Recently a reception was given in the church parlors to the new pastor and wife, Mr. and Mrs. E. W. Rogers. Several hundred persons were in attendance. Mr. and Mrs. Rogers have already made for themselves a large place in the hearts of the people of Porterville.

Woodland.—February 7th was the twentieth wedding anniversary of Rev. and Mrs. Clayton M. Streeter, who have been serving this church for the past three and a half years. Invitations were sent out inviting their friends to join them at this anniversary occasion in their new home on Oak avenue. Nearly two hundred paid their compliments in response, leaving many beautiful pieces of china. The different societies of the church contributed a complete one hundred piece set of gold banded Haviland ware. Mr. and Mrs. Streeter have many friends as the result of their faithful labors with the Woodland church, who wish them many more years of married life and prosperity in their work.

Paradise.—Three new members were received into the church the first Sunday in February. The week following Christian Endeavor was observed and special services under the direction of that society were held through the week, closing Sunday evening with a decision service ably conducted by Clarence Charlton, President of Butte County Endeavor Union and Superintendent of our Sunday-school. At this service, decision cards were circulated and six signatures obtained. The following Friday evening the public was highly entertained by the Rev. Mr. Winslow, who gave an interesting account of his trip east and south, including Washington, D. C., and its public buildings, Florida and the condition of the colored people. At the close of the address the Junior Society served lunch to all present.

NOTES AND PERSONALS.

The Bay Association meets with the Richmond Church, San Francisco, on the 10th of March.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. E. B. Hart will read a paper on "The Place of Robert Louis Stevenson in the Preacher's Library"

At the Monday meeting of the ministers of San Francisco and vicinity the Rev. Dr. Tenney stated that he would go to Watsonville soon and would not be in regular attendance any more. Dr. Aked spoke in a highly appreciative way of Dr. Tenney and his work as American Board Secretary, and later he along with the Rev. George Hinman was appointed a committee to draft resolutions of appreciation to be presented at the next meeting.

PLAIN TALKS

WITH OUR CONGREGATIONAL BUSINESS MEN

ABOUT THE "EVERY MEMBER CANVASS"

Number Two

An ounce of experience is worth a whole ton of theory. We gave you the theory last week; now let us give you the experience. It is coming thick and fast. Over forty pastors have written during the past ten days of their success with the "Every Member Canvass." Here are a few samples:

A CLOUD OF WITNESSES

PILGRIM CHURCH, SYRACUSE, N. Y. We have doubled the subscriptions to home expenses and missions.
VILLAGE CHURCH, FRANKLIN, N. H. Excellent results; 50 per cent. increase in pledges for home expenses and 100 per cent. increase in pledges for missions.
FIRST CHURCH, NORWOOD, N. Y. Practically guaranteed the entire amount of our apportionment.
PILGRIM CHURCH, CLEVELAND, O. We have done it for 18 years with complete satisfaction.
WHITE PLAINS and WESTCHESTER, N. Y. Income for current expenses increased from $4,900 to $5,900 Benevolences from $1,550 to $2,468. Good basis has been laid for future spiritual work.
PHILLIP CHURCH, WATERTOWN, MASS. Increased number of givers 43 per cent., amount pledged by about 15 per cent.
SAYLES MEMORIAL, SAYLESVILLE, MASS. Results surprisingly successful. Apportionment fully met and a handsome surplus for emergency calls.
SECOND PARISH CHURCH, PORTLAND, ME. Apportionment every year since the canvass has been used.
SOUTH CHURCH, ST. JOHNSBURY, VT. Eminently satisfactory both in the net financial result and in the interest aroused in resultant activity.
PARK CHURCH, HARTFORD, CT. Had a canvass last spring. Good result. Mainly done on one Sunday afternoon. General quickening.
CLARIDON, O. The result has been, not only the church's apportionment in full, but a general quickening of all the interests of the church, most of all the spiritual
PLYMOUTH CHURCH, YOUNGSTOWN, O. The envelope offering paid the pastor's salary, janitor's salary and heat and light bills, $800 more than ever before. Overpaid apportionment by nearly $90.
CHURCHVILLE, N. Y. We exceeded the current expense budget and raised the apportionment one and two-thirds times.
NAPERVILLE, ILL. Our gifts have almost trebled.
GALVA, ILL. It has doubled our gifts.
DAVENPORT, IA. Twenty leading men of the churches were publicly commissioned before the pulpit. They went out that afternoon to canvass. Results: fine response, great interest, increase in gifts of 30 per cent.
ABERDEEN, S. D. Our contributions have increased sixfold.
CENTRALIA, KAN. In face of a hard year we have pledged both budgets.
AMHERST, MASS. The results were good, but look for much better results this year. Twelve teams to canvass the entire membership in three hours.
EDWARDS CHURCH, NORTHAMPTON, MASS. Changed the financial policy of the church, adopted complete home and benevolent budget, organized calling committee of forty-nine and canvassed the entire parish on one Sunday afternoon, securing almost $11,000.

GO THOU AND DO LIKEWISE

Why are these churches having such success and joy in the canvass? Because they are trying to do the Lord's work in a conscientious and businesslike way. Now, Mr. Layman, will you back up your pastor in having this Every Member Canvass in your church

BEFORE APRIL 1?

The Commission on Missions ask that this thing be done.

Write to CHARLES C. MERRILL, 14 Beacon Street, Boston, for literature and plans.

WATCH THIS SPACE EVERY WEEK

NOTES AND PERSONALS.

"Efficiency Week" services are being held in Park Church, Berkeley, this week. A remarkably fine and very suggestive program is being caried out. We wish to give next week something in detail concerning it, with account of its workings. The Rev. A. W. Palmer has been the speaker most of the evenings, but Dr. Aked is to speak Friday evening. There have been afternoon as well as evening meetings, and rallies of various kind. Mr. Yoakum is hoping that considerable spiritual uplift and working efficiency will result.

The following note on the calendar of Plymouth Church, Oakland, is worth quoting: "The saloon forces marshalled 18,317 votes to our 16,334. This represents the score at the end of the first inning. There are many other innings yet to be played. It is no time for discouragement, but rather for deep and patient work against the day when our opportunity shall come again. By strengthening the churches and Sunday Schools of our city, by providing wholesome recreation, by raising the level of intelligence and civic patriotism, we must prepare to reverse the present score. The future does not belong to the saloon. Its ultimate downfall is sure. The present victory, through the very aggressiveness which it will foster on the part of the liquor traffic, will probably help to hasten the day of a far more drastic and efficient law than even the so-called Council's ordinance. In the meantime eternal vigilance will be the price of deliverance from the saloon so far as this part of Oakland is concerned. Watch every vacant store and prepare to protest every saloon application with all possible vigor."

The Home.

ANSWERING CHILDREN'S QUESTIONS.

Long ago Emerson declared, "It is natural and beautiful that children should inquire and maturity should teach, but it is time enough to answer questions when they are asked." Experience shows that many children ask questions at a very early age. The duty of the elders is apparently not only to encourage the asking, but to adapt the answers in such a way that growth and experience shall not bring surprise, dissent, and possible disgust. The little fellow of four years who, when repeating the ancient nursery prayer, "Now I lay me down to sleep," persisted in saying, "You pray the Lord your soul to keep," and, when corrected by his mother soberly replied "I'm not big enough to pray the Lord, it must be 'you pray the Lord,'" surely had some ideas of his own to be respected in his training.

So, too, the girl of eight years who said to her father, an active clergyman, "Papa, I'm not going to say any more Lead us not into temptation,' for if God is good as you say he is, he will not lead us that way!" Only permission to substitute "Leave us not in temptation" reconciled the youthful logician to the Lord's Prayer!

Another little girl was taken to a Methodist class meeting by a pious aunt and was asked in turn by the class-leader: "Little girl, do you love the Lord?" The child, feeling instinctively that her answer must be in the affirmative, responded, "Yes, sir," and the leader passed on with the usual "God bless you!" But the child burst into an agony of tears and could not answer her aunt's anxious questions. She overheard the whisper of a lady sitting near, "Perhaps she is being converted, little children are sometimes," and her aunt's fervent response, "God knows, I hope so!" only increased her sobbing. Not until she reached home and threw herself on her mother's breast could she speak. "O mamma," she cried, "I told the man a lie! I said I love the Lord, and I do not know how to love the Lord." The dear mother, herself a Methodist, answered, "But you love papa and mamma and little sister and baby brother." "Yes, yes, I do, oh, I do, I know you all, I do love you; but I don't know the Lord, how can I love him?" "You love him through us whom you do know, darling, and he accepts it as love to him. You did not lie, dear, you did not understand, that is all."

Through a long life of varied mental and spiritual experiences the child never forgot the agony caused by the class-leader's mistake, nor the comfort of the dear mother's assurance that God accepted what love she could give. To the last that mother love was the strongest sweetest attestation of God's love.

Some children are naturally very emotional, like the one who was reading with her mother for the first time how Jesus called little children to him and blessed them, and, throwing her arms around her mother's neck, she cried, "O mamma, how I wish I had been one of those children!" The mother explained that she could even now be one of his children by living and loving every day as the dear Jesus taught. The child, and later the woman, never forgot the lesson.

Other children are naturally intellectual, at least to a limited degree. An honest, outspoken lad of twelve, in answer to a question in the Sunday-school, declared, "I do not believe in God!" "What?" the teacher demanded, with a look and tone of horror. "I don't believe in God," the lad repeated tremulously, but still honestly. The unwise, but well-meaning, teacher rebuked him in very strong terms, pointing to the baleful influence he was bringing to the class by words little short of blasphemy, and threatening to report him to his parents. Fortunately she did so, and fortunately he had a home whose very atmosphere breathed freedom of thought, honest expression, sympathetic dealing with every mood, and careful adaptation of instruction to need. Later a minister, visiting in his home, made an eloquent plea for the idea that God is in man. The lad listened intently, and, when a pause came, deliberately walked around the speaker's chair, then, stopping in front of him, with searching eyes and voice asked, "Mr. Goddard, can I walk around God?" "Bless the boy!" was the delighted response. "Ask questions, my lad, keep on asking questions," and a talk followed suited to the youthful understanding, which the boy, who had thought long and painfully on the mystery of God, long remembered as did the older listeners.

Instances could be multiplied by every thoughtful lover of children, to show the urgent necessity of finding first the state of the child's mind, its natural tendencies, and, secondly, adapting instruction, suggestion, and illustration to the individual need. It means a great responsibility, involving a vast amount of labor on the part of parent and teacher; but the reward will be equally great to the faithful laborer.
—Sarah E. Barton in The Christian Register.

There are 90,000 railroad men enrolled in the Young Men's Christian Association of the country who contribute $400,000 to the support of the institution.

For The Children.

HOW RAIN AND WIND AND SNOW HELPED.

"How cold it is!" said Tiny Hare, as he sat near the edge of the wood one day.

"Good-night, Tiny Hare," called many of the insects that had sung night and day all the Long Warm Time.

"Where are you going?" asked Tiny Hare.

"To bed," said the little creatures. "We shall sleep in the earth or under the bark till the Long Warm Time comes again. We have to go to bed first, because we are the wee ones."

Next day the bats flew past, and many little furry animals of the wood ran by Tiny Hare as he played in the field.

"Where are you going?" called Tiny Hare; and they cried, "We are going into caves and hollow trees to take that long nap."

"Oh, dear! sighed Tiny Hare, "nobody wil be left."

Next day dear, wee, baby Tiny Hare, hiding in the bushes, saw the bears making their beds, and the beavers in the streams plastering their mud houses.

'What are you doing?" cried Tiny Hare.

"We are making the beds for our long sleep," they said drowsily, and soon wood and field grew very quiet.

"Oh, dear, dear, dear," cried Tiny Hare, "how lonely it is!" and he ran to his home of sticks and leaves in the briar patch.

"I'm cold and sleepy," said Tiny Hare.

"Eat your supper, and lie by me all the dark, dark Dark," said kind Mamma Hare.

"No; you will wake me when the light time comes. I wish to sleep all the Long Cold Time."

"Who ever heard of such a thing for a hare?" said Mamma Hare.

'I wish to," said Tiny Hare. "I wish to sleep in a tree."

"A hare cannot climb a tree. Come, eat your supper and sleep in my warm fur," said Mamma Hare.

"No," said Tiny Hare, "I wish to sleep weeks and weeks, and I will find a tree that I can climb," and that dear, wee, naughty, baby Tiny Hare ran away into the woods all alone.

He tried to climb a tree, but he could not. He looked and looked for a tree with a hollow near the ground, but he did not find one. By and by the Dark came. How cold it was!

"I'll sleep here," said Tiny Hare, and he ran into a snug hole in the ground.

"Good! I wish a rabbit for tea," said the old weasel who lived there, and he put out his sharp claws.

How Tiny Hare did run! How afraid he was! The dark, dark Dark had come, and he could not see his paw before his face; but he ran and he ran, till the old weasel lost him in the bushes.

"Here's my bed at last!" cried Tiny Hare, as he came to a hole under a rock. The Moon was rising, and oh, she was sad for baby hare!

"I'll help him," said the Moon, and she shone brightly into the hole. There lay a snake with bright eyes.

"Oh, oh, oh!" cried Tiny Hare in fear, and he ran away through the woods.

By and by he found a tree trunk that slanted from the ground. Tiny Hare ran up the long trunk, and jumped into a snug round nest lined with the warmest, softest fur and milkweed silk.

"This is my bed. It must be," he said, and snuggled down to sleep.

Home came the flying squirrel whose bed it was.

'Well!" said he "get out of my bed at once."

"This is my bed," said Tiny Hare.

Then the flying squirrel became so angry that he flew from tree to tree, scolding all the time.

"I wish to sleep in this furry bed all the Long Cold Time," said Tiny Hare sitting up.

"Well, you can't," said Flying Squirrel. "Hurry now, and fly down to the ground."

"I can't fly," said Tiny Hare.

"If you can't fly, you have no business in a tree," said Flying Squirrel; and he pushed and he pulled Tiny Hare out of that snug nest, till he stood on the branches high above the earth. How Tiny Hare did feel!

'Now learn to fly, "said Flying Squirrel, and he pushed dear, wee, baby Tiny Hare, who couldn't fly at all, right off the tree!

Wind in the tree-tops heard it all.

"I'll help him," said kind Wind, and he blew so quickly and so hard that Tiny Hare sailed down like a ball of fluff, and wasn't hurt at all.

Then—what do you suppose? Along ran Fox. He saw Tiny Hare.

"Aha!" barked he.

How Tiny Hare did run and run through the bushes, and after him ran Fox laughing!

"Let him run," he said, "I shall catch him at last."

Snow lay up in the clouds that Wind had blown over the Moon.

"I will help him," said Snow, and she fell in big flakes that lay white on the ground, and sly Fox lost the trail of Tiny Hare in the bushes.

How tired Tiny Hare felt when he knew that he was safe!

"I wish to be in my home,' he said, and he crept oh, so slowly, to his home where Mamma Hare and Papa Hare were fast asleep.

He crept into Mamma Hare's soft fur.

"I will be good!" he said and she bit his ear for love. Soon how safe and warm he felt, and he slept and he slept and he slept all through the long, cold Dark.—Anne Shutze.

A KITTEN WHO FORGOT HOW TO TALK.

There was once a little kitten who lived in the same house with six little dogs, with whom she played every day. One morning she was very hungry; but, when she tried to tell her mistress, she found that she had forgotten kitten talk. All she could say was "bow, wow, wow."

She ran crying out of the house down the front path. At the gate stood Dobbin the horse.

"Poor kitty," he said, "why are you crying?"

'I'm hungry; and, when I try to say that I am hungry, I say 'bow, wow, wow,' and that is not the way for a kitty to say that she is hungry."

"Oh," said Dobbin, "I'll tell you how to say you are hungry. Say 'neigh, neigh, neigh,' and then you will get something to eat."

"No," cried kitty, "that's the way a horse says he is hungry, not the way a kitty says she is hungry."

Kitty ran crying down the road until she met Bossy the cow. "Poor kitty, why are you crying?" asked Bossy.

"I'm hungry; and, when I try to say that I'm hungry, I say 'bow, wow, wow,' and that is not the way for a kitty to say she is hungry."

"Oh," exclaimed Bossy, "I'll tell you how to say that you are hungry. Say 'moo, moo, moo,' and then you will get something to eat."

"No," said kitty, "that is the way that a cow says she is hungry. That is not the way for a kitty to say that she is hungry."

Kitty ran on across the field, crying as she went. In the corner by the fence stood a woolly sheep. "Poor kitty," the sheep called, "why are you crying, what is the trouble?"

"I'm hungry; and, when Itry to say that I'm hungry, I say 'bow, wow, wow,' and that is not the way for a kitty to say that she is hungry."

"I'll tell you how to say that you are hungry," replied the sheep. "Say 'baa-aa-aa,' and then you will get something to eat."

"No," said kitty, "that is the way for a sheep to say that he is hungry. That is not the way for a kitty to say that she is hungry."

Just at the barnyard gate kitty met the little white hen. "Poor kitty," she clucked, "why are you crying, what is the trouble?"

"I'm hungry; and, when I try to say that I'm hungry, I say 'bow, wow, wow,' and that is not the way for a kitty to say she is hungry."

"Oh," said the hen, "I'll tell you how to say you are hungry. Say 'cluck, cluck, cluck,' and then you will get something to eat."

"No," cried kitty, "that's the way a hen says she is hungry. That is not the way for a kitty to say she is hungry."

On toward the barn ran kitty. Just then who should walk out of the barn door but the big black cat? When he heard what the trouble was, he said, "I'll tell you how a kitty says she is hungry. Say 'meow, meow, meow.' "

"Yes!" said kitty, "that is the way a kitty says she is hungry." And she ran back toward the house as quickly as she could scamper.

"Meow, meow, meow," she said to her little mistress.

"Why, poor kitty," the little girl exclaimed, "I forgot to give you your saucer of milk this morning. You must be very hungry!"

Little mistress brought a full saucer of rich milk, and kitty drank it all up.—Kindergarten Review.

SOMEWHERE OUT.

"Somewhere out from the toil and grind,
Somewhere out where the road is kind,
Somewhere out where green trails wait
For weary feet through the city's gate—
From the snarl and tangle in marts of trade
To the peace of God in the open shade—
Through the purple dusk, through the silver dew,
Where the rose-sweet dreams of the years come true.

"Somewhere out—and we who drive
The heart and soul through the city's hive,
Where life is bound in the city walls,
Have little care where the Red Road calls;
Or little choice where the Trail may wait.
So that it leads from the city's gate
To the seagirt east or the northern snows,
To the sunlit west or the southern rose.

"Somewhere out from the grip of greed,
Somewhere out as the road may lead,
Or where the winds of the world may drift
As the burdens fall and the shadows lift—
Wherever the peace of God may wait,
And love shall come to the twilight gate
Through the purple dusk, through the silver dew,
Where the rose-sweet dreams of the years come true."

Five nations have accepted our government's invitation to send ships to take part in the naval parade through the Panama Canal next year—Argentine Republic, France, German, Great Britain, and Portugal. Switzerland will send officers, but has no ships. It is expected that one hundred warships will be in line, about half of them under foreign flags. The procession will start at Hampton Roads and cruise to the Golden Gate.

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In an English exchange we see a reference to some activities in "the Church at Mousehole." One would scarcely expect world-wide movements to emanate from such a center as that.

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